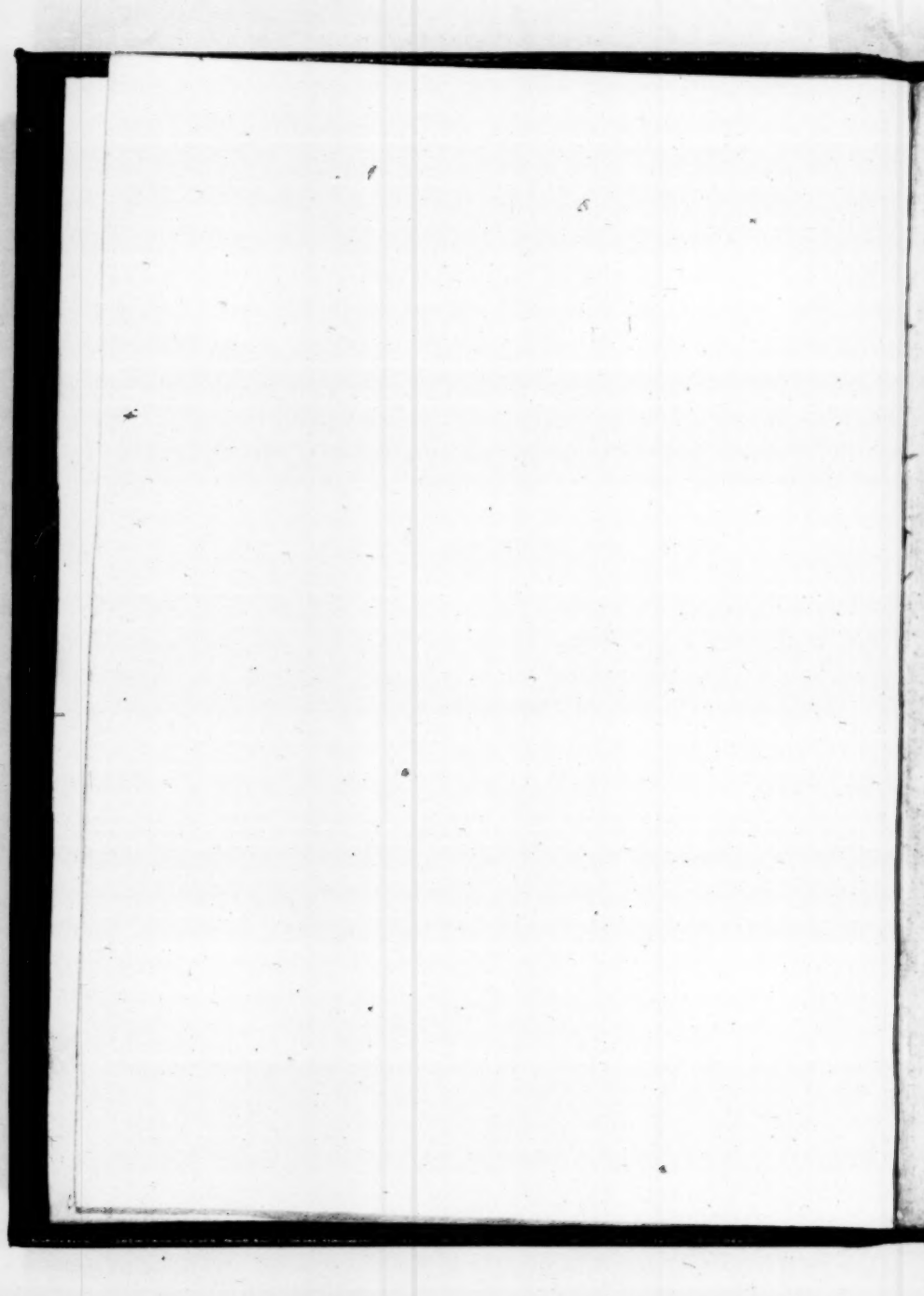
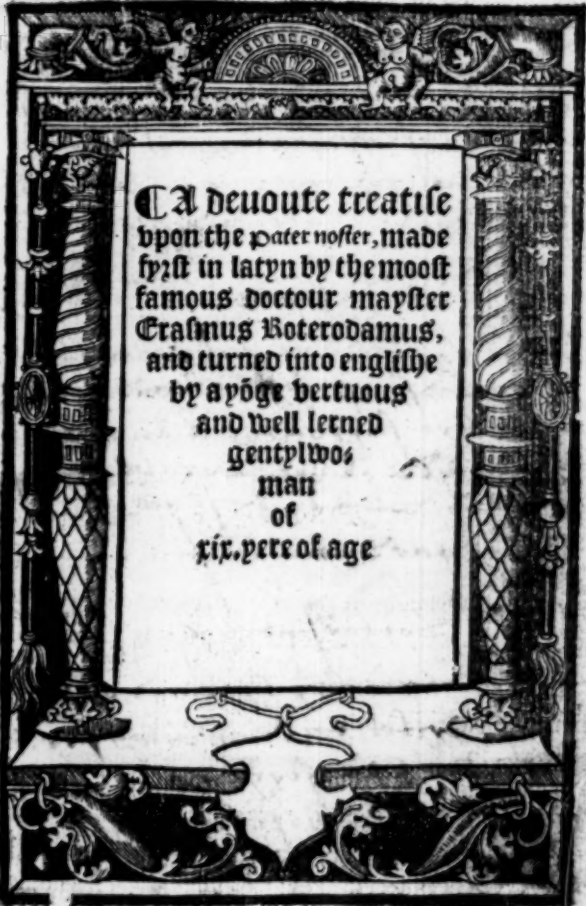


EA deuoute treatise
vpon the pater noster, made
fyrst in latyn by the moost
famous doctour mayster
Erasmus Roterdamus,
and turned into englishe
by a yōge vertuous
and well lerned
gentylwos
man
of
xix. yere of age





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vpon the pater noster, made
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xix. yere of age

Dottor Diet sayth. tgit

Wylke a stomache I doo tge aduys:
ffrom denuor and suppe to arise
be ware of fagar suppet takinge
tgein latt for wgen tge wofte
sleeps tgein shalt a wayke —

Dottor play of sayth tgit

lute to middell but for nespys
it tge durs of phtnab and wofte
qgarittys sufficent it inoygt
tgit wofte it not dwrable wgofo
poyotly solge tyn shalt gane
lyfe yadurable amen —

Dottor meryman sayth

to lengthen tge lyfe and qgarifort
tge spertel late morkes for tge
midson: lare forgen and longe
bewere of phtionabspinge
tge farrolye to wult men in
comfot lare tge phtet be emtye

Richard Hynde / vnto the mooste studious and
vertuous yonge mayde Fraunces S.
sendeth gretyng and
well to fare.



Haue harde many men put greatte
doute / whether it shulde be expedite
and requisite or nat / a womā to haue
lernynge in bookes of latyn & greke.
And some vterly affirme y it is nat
only, nother necessary nor profitable, but also very
noysome and ieopardus: Allegynge for theyr opi
nion y the frayle kynde of women / beyng enclined
of theyr owne corage vnto vice / & mutable at eu
ery newelty / if they shuld haue skyl in many thyn
ges that be wyrtten in the latyn and greke tonge,
compiled and made with great crafte & eloquence /
where y matter is happely sometyme moze swete
vnto the eare / thā hollome for the mynde / it wolde
of lykelyhode / bothe enflame theyr stomackes &
great deale the moze / to that vyce / that men say
they be to moche giuen vnto of their owne nature
alredy, and instructe them also with moze subtilte
and conueyaunce / to sette forwarde and accom
plysh the theyr forwarde entente and purpose. But
these men that so saye / do in my iugement / eyther
regarde but lytel what they speke in this matter /
or els as they be for the moze parte vnlearned / they
enup it / and take it soze to herte, y the other shulde
haue y precyous ierwell: whiche they nother haue
theym selfe / nor can fynde in theyr hertes to take
a.ii. the

the payne to gette. For fyrste / where they reken
suche instabilite and mutable nature in women /
they saye there in theyr pleasure of a contentypous
mynde / for the mayntenaunce of theyr matter / for
if they wolde loke theron with one euyne eye / and
considre the matter equally / they shulde fynde and
well perceyue / that women be nat onely of no lesse
constancy and discretion than men / but also moze
stedfaste and sure to trust vnto, than they.

For whether I praye you was moze lpyghte and
moze to be discommended. Helyd that with moche
labour and sute / and many craftye meanes / was
at the last ouercome and incited to go awaye with
the kynges sonne of Troye : O: Parys / whiche
with ones lpyghte of her / was so doted in her loue /
that neyther the great chere and kyndenesse she
wed vnto hym of her husbände kynge Menelaus,
nor shame of the abomynable dede / nor feare of
th: peryll that was lyke to come there vpon / nor
the drede of god / myght lette hym to conuey her as
waye / contrarpe to all gentylnesse / contrarpe to all
ryght / all lawes and conscience : For the woman
casteth her mynde neyther to one nor other of her
owne proper wyll / whiche thyng is a sure token
of an lpyghte and a stedfaste mynde / but by the
sute and meanes of the man : Whan he with one
loke of her is rauysht of all his wyttes . Nowe
if here parauenture a man wolde saye / yes / they
be moued as well as men / but they dissemble / for
beare and wyl nat vtter theyr stomakes / nother it
is so conuenient the woman to speake as the man,
that

that shall nat helpe his excuse / but rather hynder
it / for they be the moze worthy to be allowed / that
wyl nat be so farre ouersene in that affection, whis
che is so naturally gyuen to all thynges lyuynge /
but that they can remembre theyr ductye and ho-
nestie / where the man is many tymes so farre be-
syde his reason, y he seeth nother where nor whā,
nother to whom / nor howe to be haue hym selfe /
nother can regarde / what is comelye and what is
nat. For verily / it is as vncouenient for the man
to demaunde that thyng that is vnlawfull / if he
coude percepue / as for the woman. And if bothe
theyr byces were all open and shewed / the man
shulde haue moche moze that he ought to be asha-
med of / sayng that he is also in that poynt worse
than the woman / in as moche as she is ashamed
of her faulte / be it neuer so small : and he is so farre
from that vertue / that whā he hath done nought /
he reioyseth of it & auanceth hym selfe / as though
hit were well done. And yet he is so vnrasonable
in iugynge the woman / that as Iocrates saythe
where in he hathe no consyderation / howe ofte or
howe soze he offende his wyfe : He wyl nat suffre
ones to be offended hym selfe by her neuer so lytel :
where he wolde that she shulde take his dedes all
well in worthe. Wherfore in dede / women be in
gaye case and happy / if theyr honestie and prayse
must hange at the gyrdylles of suche people.
Nowe as for lernynge / if it were cause of any puel
as they say it is / it were worse in the man than in
the woman / bycause (as I haue sayd here before)

he can bothe worse stape and refrayne hym selfe/
than she. And moze ouer than that / he cometh of/
ter and in mo occasyons than the woman / in as
moche / as he lyueth moze fozthe abrode amonge
company dayly / where he shall be moued to vtter
suche crafte as he hath gotten by his lernynge.
And women abyde moost at home / occupied euer
with some good or necessary businesse. And the las
tyn and the greke tonge / I se nat but there is as
lytell hurte in them / as in bokes of Englyshe and
frenche / whiche men bothe rede them selfe foz the
proper pastymes that be wyrtten in them / and foz
the wytty and craftye conueiaunce of the makyns
ges : And also can beare well ynoughe / that wo
men rede them if they wyll / neuer so moche / whis
che comoditeis be farre better handled in the las
tyn & greke / than any other lāgage : and in them
be many holy doctours wrytynge / so deuout and
effectuous / that who so euer redeth them / muste
nedes be eyther moche better or lesse yuell / whis
che euery good body bothe man and woman wyll
rede and folowe / rather than other. But as foz
that / that I here many men ley foz the greatestt
scopdie in this matter / in good faithe to be playne
me thinke it is so folishe / that scātly it is worthy/
eyther to be reherled or answered vnto. That is /
where they saye / if they wyues coulde Latyn or
greke / than myght they talke moze boldely with
preestes and freres / as who saythe / there were no
better meanes (if they were yll disposed) to exes
cute ther purposes / than by speakynge Latyn or
greke /

greke / outhere els / that preeſtes and ſceres were
comenly ſo well lerned / that they can make theyr
bargeyne in latyn & greke ſo redely / whiche thing
is alſo farre contrary / ¶ I ſuppoſe nowe a dayes
a man coude nat deuyſe a better waye to kepe his
wyſe ſafe from them / than if he teache her the la-
tyn and greke tonge / and ſuche good ſciences as
are wytten in them : the whiche nowe moſt parte
of preeſtes / and ſpecially ſuche as be nought / ab-
hoze and ſpye from : yea / as faſte in a maner / as
they ſpye from beggars / that aſke them almeſſe
in the ſtrete. And where they fynde faulte with ler-
nyng / by cauſe they ſay / it engendzeth wytte and
craſte / there they rezyehende it / ſoz that that it is
moſte worthy to be commended ſoz / and the whi-
che is one ſyngular cauſe wherfoze lernyng ought
to be deſpyed / ſoz he that had leuer haue his wyſe
a ſoule than a wyſe woman / I holde hym worſe
than twyſe ſcrantyke. Alſo / redyng and ſtudienge
of bookes ſo occupieth the mynde / that it can haue
no leſſer to muſe oz delyte in other fantaſies / whā
in all handy workes / that men ſaye be moze mete
ſoz a woman / the body may be buſy in one place /
and the mynde walkyng in another : & while they
ſpye ſowpyng & ſpynnyng with their ſpyngers / may
caſte and compaſſe manye peuplſhe fantaſyes in
their myndes / whiche muſte nedes be occupied /
outhere with good oz badde / ſo lōge as they be wa-
kyng. And thoſe that be iuell diſpoſed / will ſpnde
the meanes to be nought / though they can neuer
a letter on the booke / and ſhe that wyll be good /
lernyng

lernynge / shall cause her to be moche the better.
For it sheweth the ymage and wayes of good ly-
uynge / euyrtyght as a myrrour sheweth the sy-
mylitude and propoztion of the bodye. And dout-
lesse / the daylye experyence proueth / that suche
as are nought / are those that neuer knewe what
lernynge ment. For I neuer harde tell / nor reed of
any woman well lerned / that euer was (as plens-
tuous as yuell tonges be) spotted or infamed as
vicious. But on the other side many by theyr lee-
uynge taken suche encrease of goodnesse / y many
may beare them wytnesse of theyr vertue / of whis
che forte I coude rehirse a great nombre / bothe
of olde tyme and late / Sauynge that I will be
contente as for nowe / with one example of oure
owne countre and tyme / that is this gentil wo-
man / whiche translated this lytell boke hereafter
folowynge / whose vertuous conuersacion / lyuing /
and sadde demeanoure / maye be prose euydente
ynough / what good lernynge dothe / where it is su-
rely rote: of whom other women maye take ex-
ample of proude / humble / and wysely behauour /
charitable & very christen vertue / with whiche she
hath with goddes helpe endeuoured her selfe / no
lesse to garnyshe her soule / than it hath lyked his
goodnesse with louely beauty and comelynesse / to
garnyshe and sette out her bodye: And vndouted
is it / that to thyncrease of her vertue / she hath ta-
ken and taketh no lytell occasion of her lernynge
besydes her other manyfolde and great comody-
teis taken of the same / amonge whiche comody-
teis /

teis this is nat the leste / that with her vertuous /
worshipfull / wyle / and well lerned husbände / she
hath by the occasion of her lernynge / and his de-
lyte therein / suche especiall conforzte / pleasure / and
pastyme / as were nat well possyble for one viler-
ned couple / cyther to take to gether oz to conceyue
in theyr myndes / what pleasure is therein. Ther-
fore good fraunces / seinge that suche frute / pros-
fyte / and pleasure cometh of lernynge / take no hede
hnto the leude wordes of those that dysprele hit /
as verily no man doth / saue suche as nother haue
lernynge nor woteth what hit meaneth / whiche
is in dede the moste parte of men / and as þ moste
parte & the best parte be nat alway of one mynde /
so if this matter shulde be tried / nat by wytte and
reason but by heedes oz hādes / the greater parte
is lyke / as hit often dothe to vanquyshe and ouer-
come the better / for the beste parte (as I reken)
whom I accompte the wyldeste of euery age / as a
younge the Gentyles the olde philosophers / and a
moche þ Christen mē the aūcient doctours of Chris-
tis churche / all aspyre lernynge to be very good &
profitable / nat onely for men but also for women / þ
whiche Plato the wyle phylosopher calleth a by-
dell for yonge people agaynst vice. Wherfore good
fraunces / take you the beste parte and leaue the
mooste / folowe the wyle men and regarde nat the
folishye sorte / but applye all your myght / wyll / &
dylgence / to optayne that speciall treasure / whi-
che is delectable in youthe / cōfortable in age / and
profytable at all seasons ; Of whome wout doute /
b cometh

cometh moche goodnesse and vertue. Whiche vertue who so lacketh / he is without that thyng that onely maketh a man: y^e / and without the whiche a man is worse than an vnreasonable best / nor ones worthy to haue the name of a man. It maketh sayre and amiable / that that is of nature deformed: as Diogenes the phylosopher / whan he sawe a ponge man foule and iuell fauoured of person / but very vertuous of lypunge: thy vertue sayde he / maketh the beautifull: And that that is goodly of it selfe alrede / it maketh more excellent and bright. Whiche as Plato y^e wyle philosopher saythe / if it coude be sene with our bodely eyes / hit wolde make men wonderfly enamored and taken in the loue of it. Wherfore vnto those especiall gyftes of grace that god hath lent you / and endewed you with all / endeuer youre selfe that this precious diamonde and ornamēt be nat lackynge / whiche had / shall florisshe and lyghten all your other gyftes of grace / and make them more gaye: and lacked / shall derke and blemyshe them looze. And surely the beautie of it / though ye had none other / shall gette you bothe greater loue / more faithfull and lenger to continue of all good folkes / than shall the beautie of the bodye / be it neuer so excellent / whose loue decayeth togyder / with it y^e was the cause of it / and moost comenly before / as by daylye experience we maye se / them that go to gydder for the loue of the bodily beautie / within a small whyle whan theyr appetite is satisfied / repente them selfe. But the loue that cometh by the meanes

meanes of vertue & goodnesse shall euer be freshe
and encrease / ryght as dothe the vertue hit selfe.
And it shall you come by none other wyse so redily,
as if you contynue the studie of lernynge / whiche
you be entred well in all redye: And for your tyme
and age / I wolde saye / had greatlye profyted sa-
uyng that chyldes age is so frayle accompted /
that it nedeth rather monytion and continuall cal-
lyng vpon / than the deserued prayse. Howe be it
I haue no doubt in you / whom I se naturallie
borne vnto vertue / and hauyng so good bringyng
vp of a babe / nat onely amonge your honourable
vnckles chyldren / of whose conuersacion and com-
pany / they that were ryghte yuell myght take oc-
caspon of goodnesse and amendemente / but also
with your owne mother / of whose preceptes and
teachyng / and also very vertuous luyng / if you
take heede / as I put no feare you wyll and also do /
you can nat saye to come to suche grace and good-
nesse / as I haue euer had opinyon in you that ye
shulde. Wherfore I haue euer in my mynde fauor-
ed you / and forthered to my power your profyte /
and encrease there vnto / and shall as longe as I se
you deelyte in lernynge and vertue / no kynde of
payne or labour refused on my part / that maye
do you good. And as a token of my good mynde /
and an instrument towarde your successe and fur-
theraunce I sende you this boke / ytell in quanty-
te but bygge in balue / tourned out of Latyn into
english by your owne afore named kynswoman /
whose goodnesse and vertue / two thynges there
b, ii, be that

be that let me moche to speke of. The one / bycause
it were a thinge superfluous to spende many wor-
des vnto you about that matter, whiche your selfe
knowe well inough / by longe experience and dayly
vse. The other cause is / for I wolde elshe we the
sclaundre of flaterpe: howe be it I count it no fla-
terre to speke good of them that deserue it / but yet
I knowe that she is as lothe to haue pryse gy-
uyn her / as she is worthy to haue it / and had lea-
uer her pryse to reste in mennes hartes than in
theyr tonges / or rather in goddes estimation and
pleasure / than any mannes wordes or thoughte:
and as touchynge the booke hit selfe / I referre and
leauie it to the iugementes of those that shall rede
it / and vnto suche as are lerned the onely name of
the maker puttethe out of questyon / the goodnes
and perfection of the worke / whiche as to myne
owne opynyon and fantasie / can nat be amended
in any poynte: And as for the translation here of /
I dare be bolde to saye it / that who so lyst and well
can conferre and examine the translation with the
originall / he shall nat faile to fynde that she hath
shewed her selfe / nat onely erudite and elegant in
either tonge / but hath also bled / suche wyledome /
suche discrete and substancyall iudgement in ex-
pressynge lyuely the latyn as a man may paraue-
cure mysse in many thinges / translated and turned
by them that beare the name of ryghte wyse and
very well lerned men: and the labour that I haue
had with it about the pryncypall / I yelde holly and
freely gyue vnto you / in whose good maners and
vertue /

vertue / as in a chyld / I haue so great affection /
and vnto your good mother / vnto whom I am so
moche beholde / of whose company I take so great
ioye and pleasure / in whose goodly communica-
cion I fynde suche spirytual frute and swetnesse /
that as ofte as I talke with her / so ofte me thynke
I fele my selfe the better. Therfore now good
Fraunces folowe styll on her steppes / loke euer
vpon her lyfe / to enforme your owne there after /
lyke as ye wolde loke in a glasse to tye your bodye
by: Ye / and that more dysgently / in so moche as
the beautie of the body / though it be neuer so well
attended / wyll sone fade and fall awaye: good ly-
uynge and vertue ones gotten tarieth styll / whose
frute ye shall fele / nat onely in this worlde whiche
is transitorye and of shorthe contynuaunce / but als
so in an other: And also hit shulde be great shame /
dishonestye / and rebuke vnto you bozne of suche
a mother / and also nourysshed by with her owne
teate / for to degenerate and go out of kynde. Bes-
holde her in this age of hers / in this almoste cons-
tynuall disease and sykenesse / howe busye she is
to lerne / and in the small tyme that she hath had /
howe moche yet she hath profited in the latyn tong-
ge / howe great conforste she taketh of that lernynge
that she hath gotten / and consyder therby / what
pleasure and profyte you maye haue here after (if
god lende you lyfe / as I praye he do) of the ler-
nyng that you maye haue or you come to her age
if you spende your tyme well: whiche doynge / you
shall be able to do your selfe good / and be greatte

ioye and comforte to all your frendes / and all that
suer wolde you well / amonge whom I wolde you
shulde rekech me for one / nat amonge the leest if
nat amonge the chiefe: and so fare you well / myne
owne good / gentyll / and saye fraunces.

At Chelcheth / the yere of our lordes
god / a thousande fyue hun-

dred. xxiij. The first

day of Octo:

bre.

*



There after folowe the seven petitions of the
Pater noster/translated out of La-
tyn in to Englyshe.

The fyrst petition.



Pater noster qui es in celo sanctificetur
nomen tuum.

Here O father in
heaven the petitions of thy chyl-
dren/whiche though they be as
yet bodely in erthe/nat withsta-
dinge/in mynde ever they desire
and longe to come to þy countre
celestiall/ & fathers house/ where they well knowe
and vnderstande/that the treasure of ever lastyng
welthe & felicitye/that is to saye / the inheritance of
lyfe immortal is ordayned for them. We acknow-
ledge thyne excellēcy / O maker/sauour/ & gouer-
nour of all thyng/ conteyned in heuen and in erth.
And agayne we acknowledge & confesse our owne
wylkenesse/ and in no wyse we durst be so bolde to call
the father (whiche are farre vnmorthy to be thy
bonde men) ne take vpon vs the moske honorable
name of thy childe/ whiche vnneth thou bouche-
sauest thyne angelles/ excepte thy mere goodnesse
hadde: by adoption receyued vs in to the greate
honour of this name. The tyme was/ when we
were seruantes to wyckednesse and synne / by the
myserable generatiō of Adam: we were also chil-
dren of the fende/ by whose instinction and spirite
we were bylyen and compelled to euerie kynde of
myschefe and offence. But than thou of thymeri-
nite

nu mercy / by thyne onely begotten sonne Iesus
made vs free from the thraldome of synne / & deli-
ueredest vs fro the heuyl our father: & by violence
riddest vs fro this heritage of eternall fyre: and at
the laste / y^e bouchfastest to adope vs by faith / & ba-
ptisme / as members in the mooste holy bodye of
thy sonne: nat onely in to the felowshyppe of thy
name / but also of thyne inheritaunce. And by cause
we shulde not dinge my truste in thy loue towarde
vs / as a sure taken therof / thou sendest from he-
uyn downe in to our hartes / the mooste holy spy-
rite of thy sonne: whiche (all seruantlye feares
shaken of) boldely crieth out in our hartes with
our celsyng / *Agnus dei*. Whiche in Englyshe is
as mothe to sape: as O father father / & this thy
sonne taughte vs / by whom as mynster thou
gyuest vs all thyng: That whan we were as hit
were borne agayne by thy spirite / and at the font-
stone in baptisme / renounced and forsaken our fa-
ther y^e deuyl / and had begon to haue no father in
erthe / than we shulde acknowledge onely our fa-
ther celestyall: by whose marueylous power we
were made some what of ryght nought / by whose
goodnesse we were restored / whan we were losse:
by whose wysedome incomparable / euer more we
are gouerned & kepte / that we falle nat agayne in
to destruction. This thy sonne gaue vs full truste
to call vpon the / he assigned vs also a way of pray-
enge to the / acknowledge therfore y^e desyre & prayer
of thy sonne / acknowledge the spirite of thy sonne /
whiche prayeth to thy maiestie for vs by vs: Do
thou

þ nat disdayne to be called father of thole / whom
thy sonne moost lyketh thy ymage / vouchesafe to
call his brytherne / and yet we oughe nat here vpon
to take lykynge in our selves / but to geue gloiye to
the and thy sonne for that great gentylnesse: liche
no man can here of hym selfe oughte deserue / but
that thyng what so euer good it be / cometh of thy
only and free liberalite. Thou desyrest rather in
names louyng and charitable / than terribile and
fearefull: Thou desyrest rather to be called a fa-
ther / thanne a lord or maister: Thou woldest we
shulde rather loue the as thy children / than feare
the as thy seruantes and bonde men: Thou first
loudest vs / and of thy goodnesse also hit cometh /
and thy rewarde / that we do loue the agayne.

Geue eare / O father of spyrytes to thy chyldren
spirituall / whiche in spyryte praye to the: for thy
sonne tolde vs / that in thole that so prayed thy des-
yrt was / whom therfore þ sendest in to the worlde
that he shulde teache vs all verite and trouthe.

Here nowe the desyres of vnite and concord / for it
is nat sittyng ne agreable / that brytherne whom
thy goodnesse hath put in equall honoure / shulde
disagre or vary amoge them selfe / by ambitious
desyre of worldely promotion / by contentious de-
bate / hated / or enuy / all we hange of one father /
we all one thyng praye for and desyre / no man asketh
oughte for hym selfe specially or a parte / but
as membris of one bodye / quickened and reliued
with one soule: We requyre and praye in comen /
for that whiche indifferently shalbe expedient and
necessary

necessarpe for vs all. And in dede / We dare none o-
ther thyng desyre of the, than what thy sonne co-
manded vs / ne other wyse aske / thā as he apoynt-
ed vs / for in so askynge / his goodnesse promysed
we shulde optayne / what so euer we prayed for in
his name. And for as moche as whan thy sonne
was here in erthe, he nothyng more feruently des-
yred / than that thy mooste holy name shulde ap-
peere and shyne / nat onely in Judea / but also thro-
we all the worlde / besyde we also / bothe by his
encouragynge and ensample / this one thyng aboue
all desyre / that the glorie of thy mooste holy name /
may replenshe and fulfyll bothe heuen, and erthe,
so that no creature be whiche dyedeth nat thy hye
power and maiestie / whiche do nat worshyppe and
reuerence also thy wysedome eternall and maruey-
lous goodnesse / for thy glory as it is great / so ney-
ther hauynge begynnynge nor endynge / but euer in
hit selfe glorifyng / can neyther encrease nor de-
crease / but it skylleth yet mankynde nat a lytell / &
euery man it knowe and magnifye / for to knowe
and confesse the onely very god. And Iesus Criste
whom thou sendest in to þ worlde / is as moche to
vs / as lyfe eternall. Let the clere shynynge of thy
name / shadowe & quench in vs all wordely glory.
Suffre no man to presume to take vpon hym selfe
any pte of glory / for glory out of þ is non / but very
scandale & rebuke. The course of nature also in car-
nal chyldezen this thyng causeth / that they great-
ly desyre the good fame and honeste reputation of
their father; for we may se howe glad they be / and
howe

howe they reioyse / howe happy also they thynke
them selfe / if happen they fathers any great ho-
noure / as goodly triumphe / or they ymage and
picture to be brought in to þ courtte or comen place
with an honourable pꝛeface / or any other goodlye
royalte what so euer it be. And againe we se howe
they wayle / and howe agast & astonyed they be /
if chaunce they fathers sclaundre or infamy. So
deply hath this thyng naturall affection routed
in mannes herte / that the fathers reioyse in they
childrens glozie / and they children in the glozie of
they fathers. But for as moche as þ godly loue &
affection of god / farre passeth and exceedeth þ car-
nall affection of mā ; therfore we thy spiritual chil-
dren / moche moze feruently truste and desyre the
glozy and honour of thy moste holy name / & great-
ly are vexed and troubled in herte / if he to whom
alone all glozye is due chaunce rebuked or sclaun-
dered to be / nat that any sclaundre or rebuke canne
mynyshe or defoule the clerenesse of thy glozie / but
that / we as moche as lyet he in vs / in a maner do
wꝛonge and iniury to thy name / when so euer the
gentyls either nat knowyng / or elles dyspyngne
the maker and originall of all / do woꝛshyppe & ho-
mage to creatures moste vyle / as made of tymbre
or stone / or other paynted images / some allo to oxē
some to bulles / and suche other lyke : And moze os-
uer / in all these foule and wicked druylls / in ho-
nour of the they sing hymnes : to these they do sa-
crifyce / befoze these they burne incense and other
swete sauours / than be thy spirytuall chyldren
c. ii. seynge

seyng all this / doubly are agreued / bothe þ thou
hast nat that honour whiche is due to the / & that
these wretches peryshe by theyr owne madnesse &
follye. The iewes also neuer cello in theyr synago
ges and resorte of people / from bispytesfull and ab
ominable backbitynge of thy onely sonne / wherby
in the meane tyme they scilandze the / sythe hit can
nat be chosen whan thy sonne is misfamed (Whi
che is the very clerenesse of thy glozpe but that ins
famy also muste redounde in the. They cast eke in
our tethe as a thyng of great dishonesty / the most
glozyous name of thy chyldren, sayng, þ it were
better to be called theues oꝝ manquellers / thanne
chrysten men and solowers of Chryste. They ley as
gaynst vs also that thy sonne was crucified / whi
che is to vs great glozpe and renoume / we maye
thanke thy mercy father of all this thyng that we
haue / and acknowledge the as origynall and cau
ser of all our helthe / that we worshyppe also thy
sonne in egall authorite with the / & that we haue
receyued in to our hertes the spirite of you bothe.
But yet good father in heuen / we pray þ to shewe
thy mercy to those also / that bothe the gentyls lea
uyng and forsakynge the worshypinge & homage
of countrefaite ymages : maye do all honour and
reuerence to thy maiestye alone / and the iewes re
leued with thy spyryte / renounsyng their supersti
cious blyng of the lawe maye confesse god / from
whom al thyng so abundantly cometh / may con
fesse the sonne of god / by whome we receyue all :
may confesse the holy goost / parttaker and felowe
of the

of the diuyn nature / Let them worſhippe in thre
perſons / one and egall maiestie / and acknowledge
thre perſons as one propre perſon / ſo that euery
nacion / euery tonge / euery ſecte / euery age / as
well olde as yonge / may with one aſſent auance
and praiſe thy mooste help name. And I wolde to
god that we alſo / whiche beare the name of thy
childe / were nat diſhoneſtie to thy glorie / amonge
thoſe that knowe the nat : for lyke as a good and
wiſe ſonne is the glorie and honour of his father /
ſo a foliſhe & vnchriſtlye childe / getteth his father
diſhoneſtie and ſhame / & he is nat a naturall and
ppre childe / who ſo euer do nat labour all that he
can to folowe and be lyke his father in witte & con
dicioꝝ : But thy ſonne Jeſus is a very kynde and
naturall chylde / for he is a very full and perfite p
mage & ſimilitude of the / whom holly he is like &
repreſenteth. We whiche are become thy chyldren
by adoption and nat by nature / conſermyng our
ſelves after his enſample / endeauer as moche as
lyeth in vs / to come to ſome maner lykenesse of y :
that lyke wyſe as thou waſte moost parfytely exal
ted and glorified in thy ſonne Jeſus : ſo as farforth
as our weakenesse wyl ſuffre / thou mayſt be glor
ified alſo in vs / but the wayes howe thou mayſt
be glorified in vs / is / if the worlde perceyue that
we lyue after the teachyng & doctrine of thy ſonne
that is to ſay / if they ſe that we loue the aboue all
thyng / and our neighbour & brother no leſſe than
our owne ſelves / & that we euer beare good mynde
and loue to our ennemy and aduerſarye / alſo well

doynge and profyting those / whiche do vs iniury &
wrong: For these thynges thy sonne hadde vs we
shulde do / whan he prouoked vs to the folowynge
and likenesse of our father in heuen / whiche com-
maunderth his sonne to shyne vpo good and euill:
And howe great a shame and dishonestie are they
to thy glozre / whiche whan they haue professed &
taken vpon them thy name / nat withstandynge /
do robbery and thefte: comynyt aduoutrie: chyde
and bzaule: study to rruége: go about to disceyue:
forswere them selle by thy mooste holy name: as
monge also sleaendre and backebyte: haue theyr
belly as theyr god: dispice the / and do seruice and
homage to worldly rychesse: And truely the com-
men sorte of people for the mooste parte / esteeme god
after the lyuynge and conditions of his seruautes.
For if they maye perceyue that they whiche haue
professed thy name / lyue viciousslye: thanne they
crye out and saye. What a god is he / that hath su-
che maner of worshyppers: Ipe on suche a may-
ster that hath so vnruelye seruautes. Out vpon
suche a father / whose children be so leude: Banys-
shed be suche a kynge / y hath suche maner of pro-
ple and subiectes. Thy sonne therfore consydryng
this / taught vs that lyke wyse as he bothe lyue-
eng and dyeng euer glorified thy name / so we also
all that we myghte / shulde endeuer by chaste and
blamelesse conditions / to auance and pryse the
clerenesse of thy glozre / sayeng vnto vs. Let your
lyght shyne in the syght of men / that they maye se
your good workes / & in those glozysse your father
in heuen.

in heuen. But in vs O good father / there is no
lyght at all / excepte hit wyll please the to sende vs
any / whiche arte the continuall and euerlastynge
springe of all light : no; we of our selves can bringe
forthe no good workes . Therfore good lord we
pray the / lette thy goodnesse worke in vs / and thy
clere lyght shyne in vs : as in all thyng that thou
hast created / dothe shyne thy eternall and endlesse
power / thy wysedome vnable to be expressed & thy
wonderfull goodnesse / whiche moost specially yet
thou vouchesafeste to shewe to mankynde. Nowe
than whether so euer we loke / all thynges glorifye
thy name : the earthely spirites bothe day & nyght
neuer lynne prayeng their lord and kyng : y wonderfull also & heuenly ingen that we beholde : the
disagreyng concorde more ouer of the elementes :
the flowynge and ebbing of the see : y bublissing
of ryuers : y endurynge courses of waters : so ma-
ny dyuers kyndes of thynges / so many kyndes of
trees and of herbes / so manye of creatures / and
to euery thyng the proper apoynted and sette na-
ture : As in y Adamãt stone to drawe yron / y her-
bes to cure and heale diseases and sicknesse : All
these thynges I saie / what other thyng do they
shewe to vs than the glorie of thy name / and that
thou arte onely very god / onely unmoztall / onely
of all power and myght / onely wyse / onely good /
onely mercyfull / onely Iuste / onely trewe / onely
marueylous / onely to be loued & had in reuerence
Than father / we may well se that he doth wronge
to thy glorious name / who so euer take vpon hym
selfe to

selfe to be called by any of these names: for though
 there be in vs anye of these reherfed vertues / yet
 all that cometh to vs from thy liberall goodnesse.
 Graunte nowe therfore father / that thy name on
 euery syde be glorified / and that the light and glo-
 ry of thy name / maye no lesse appere and shyne in
 our maners and lyfynge / than hit shyneth in thy
 Angels / and in all thyng that thou hast created
 and made: that in lyke wyse as they / whiche be-
 holde and loke vpon this worlde of the wonderfull
 and marueylous worke manshyppe / do guesse the
 excellency of the maker therof: so they that knowe
 the nat / moued and stirred by our example / maye
 bothe cōfesse theyr owne mylery and wretchednes
 and maruaile thy lyberall goodnesse / and by these
 meanes turned and cōuerted / may together with
 vs glorifie the most holy name of the / of thy sonne.
 and of the holy gost / to whom indifferently all ho-
 nour and gloire is due for euer. Amen.

The seconde petition.

A *Adueniat regnum tuum.* O father in heuen /
 whiche arte the onely causer / maker / sa-
 uiour / restorer / & gouernour of all / bothe in heuen
 and in erthe / out of whom cometh & procedeth all
 authorite / power / kyngedome / and rule as well to
 thynges vncreated / as created as well to thynges
 inuisible as visible / whose trone and seate of ma-
 iestie is the heuen: & the erthe as fote stole: whose
 kyngly septe and mace / is thyne eternall & moste
 establisshment

stablyshed wyl/whom no power is able to with-
stande. Ones thou promysed thy people by þe mous-
thes of thy prophetes/for the helth of mankynde/
a certeyne spirituall realme/whiche shulde brynge
in to libertie / those that were thyne & borne anewe
in the / and shulde deliuer them out of the tyran-
nous handelyng of the sende/whiche in tyme past
rained as prync in the worlde/fore entangled and
combred with synne. And to the gettyng & optay-
nyng of this realme / thou vouchsafest to sende
from heuen downe in to the erthe thy onely sonne/
whiche with the losse of his owne lyfe/redempynge
vs / where we were afore seruantes of the deuyll/
shulde make vs the chylidren of god : and verlye
thy sonne / whyle he lyuedde here in erthe / was
wonte to call his gospell the heuenly kyngdome/ &
the realme of god : whose knowlege yet he sayde/
to be hydde and keppe secreete from vs / but nat w-
standynge, thy chylidren humbly require, and with
seruente desyre beseke the / that this realme / whi-
che our lord Jesus chalenged for the myght day/
lye moze and moze be disclosed and oppned here in
erthe / vntyll that tyme come / in whiche that same
thy sonne shall restore and rendre hit vp to the full
and hole / whan al those haue subdued them selfe/
whom thy goodnesse at the begynnyng of þe worlde
hath apointed to dwell in this realme. And whan
all obstinate and rebelleous spirites / and all ma-
licious and yuell desyres be fully quenched & wpe-
ped away : whiche hiderto and at this day / make
warre and insurrection agaynst thy maieste, whi-
che be

the here and vnquiete thy cōmunalte / what tyme
thy royalme shalbe in sure peace and tranquillite:
For verely as yet the worlde / by all the meanes &
subtilties it can / oppresseth thy childre / wandring
here bodily in erthe: as yet also corrupt & vnclene
affections / and olde originall synne, rebell & stryue
ayenst the spirite: as yet noyous and wycked spi-
rites / whiche thou banyssheddest / and put out of
the heuēly cite / do assaut with spely dartes from
aboue those / whom thou of thy mere goodnesse
hast deuyded fro this worlde / and as cholen folke
and parttakers of thy sonne / hast apoynted to thy
royalme. Graunt father of all myght / that they /
whom thy goodnes ones hath deliuered from the
tyrāny of synne / and assygned to dwell in thy roy-
alme / maye by the benyfite of the same benygne
goodnesse contynue / and stedfastly abyde in theyr
liberte and fredome: and that none leaupnge and
faylpyng from the and thy sonne / retourne agayne
in the tyrannous seruice of the deuyll: & so bothe
we by thy sonne shall ragne in the to our welthe /
and thou in vs to thy glozpe: for thou art glorified
in our blysse / and our blysse is of thy goodnesse.
Thy sonne Iesus taught vs we shulde dispise the
realme of this worlde / whiche standeth all by ry-
chesse / and is holde by by garrisōs of men / by hos-
tes and armour / whiche also what soeuer it doth,
dothe by pryde and violence / and is bothe gotten /
kept & defended by fierse cruelnesse: & he with the
holy gooste / ouercame þe wycked spirite that ruled
as these and hede in the worlde: afoze he by inno-
cency

ceney and purenesse of luyng had the victorie of
synne/by mekenesse banqueshedde cruellenesse/by
suffrance of many dispitfull rebukes/recovered
euerlastyng glozie/by his owne deeth restozed lyfe/
and by his crosse hath triumphe vpon the wycked
spirites. Thus woderfully hast thou father war-
red and ouercome: after this maner thou both tri-
umphest & reignest in thy sonne Iesus/ by whom
it hath pleased the of thy goodnesse / to take vs in
to the cōgregation of the dwellers in thy realme.
Thus also thou tēpūpest and reignest in thy ho-
ly martyrs/ in thy chaste virgins and pure confes-
sours/ whiche yet neither by their owne strengthe
noz power / dyd ouercome the fiercenesse and dis-
pleasure of tyrantes/ ne the ragyng oz the wantō-
nesse of the fleshe / ne the malyciousnesse of this
woylde. But hit was thy spirite father / whiche it
pleased the to gyue them to þ glozie of thy name/
and the helthe of mankynde / that was bothe the
begynner and ender of all this in them: And we fa-
ther hartely desyre the / that thy realme may flo-
risshe also in vs: w hiche al though we do no myra-
cles, for as moche as neither tyme noz mater requi-
reth: albe it we be nat imprisoned noz turmented:
though we be nat wounded noz byente/ althoughe
we be nat crucified noz drowned: though we be
nat heeded yet nat withstandyng/ the strength
and clerenesse of thy realme: may thynne and be no-
ble in vs / if the woylde perceyue / that we by the
helpe of thy spirite stande stedfast & sure agaynst
all assautes of the deuyll/ and agaynst the fleshe:
D.ij. whiche

whiche allwaie stereth and prouoketh vs to those
thynges / that be contrary to the spirite: & agaynst
the worlde / whiche by all the wayes hit can / mo-
ueth vs to forsake and leaue the truste that we ha-
ue ones put in the / As often so euer as for thy loue
we despise and sette nought by the realme of this
worlde / and with full trust hange vpon the heuen-
ly kyngdome / that thou hast promysed vs : as of-
ten also / as we forsake and leaue honourynge of
erthely rychesse / and onely worshyp and embrace þ
precious and gostly lernynge of the gospell / as of-
tyn as we refuse these thynges / that for the season
seme swete and plesaunt to the flesshely & carnall
appetite / and in hope and trust of eternall felicitie
we suffre patiently and valiantly all thyng / be it
neuer so harde : as often also as we can be content
to forsake our naturall affections / and that whis-
che we haue mooste dere / as our fahers / and mo-
thers / wpues / chyldren / and kynsefolke / for the
loue of the : Lykewise as often as we oppresse and
refrayne þ furious and fiercely braydes of angre /
and gyue milde & meke wordes / to those þ chydre
and braule with vs / and do good to them / whiche
do vs iniury and wronge : and all for thy sake.

So often father thou warrest in vs / and ouercom-
mest the realme of the deuyll / & openyst þ myghte
and power of thy realme. Thus hit hath pleased
and lyked thy wysedome father / by continuall and
greuous batayle / to exercise / confirme / and make
stedfaste the vertue and strengthe of thy people.
Encrease suche strength in thy children / that they
maye

maye euer retourne stronger from theyr batayle/
and that whan by lytell and lytell their enemyes
and aduersaries myght is mpysshed and broken
thou mayest euey daye moze and moze raygne in
us: But the tyme is nat yet come good father / in
whiche all the worlde haue subdued them selfe to
thy yoke: for as yet that tyrannous fende hathe
a do with many and diuers natiōs: There is nat
yet one herde / and one herde mayster / whiche we
hope shalbe / whan the ierwes also shal bynge and
submyt them selfe to the spirituall and gostely ler-
nyng of þ gospel: for yet many knowe nat howe
great a liberte it is / and what a dignite / and howe
great a felicitye / to be subiectes to the heuenly re-
alme: and that is the cause why they had rather
be the seruantes of the deuyll / than thy chyldren
inheritours with Iesu / and partakers of þ kyng-
dome of heuen / and amongst those two father /
that walke with in the cloyster of thy churche / &
seme as chese in thy realme / there are nat a fewe /
(alas) whiche holde on their aduersaries side: and
as moche as lyeth in them / abate / shame / and dis-
honest the glozy of thy realme. Wherefore we spee-
ally desyre and wyl lye for that tyme / whiche thou
woldest none to knowe but thy selfe alone / in whi-
che / acording to the promyse of thy sonne / thy an-
gels shal comme and make cleue thy flooze of thy
churche / and gader to guether in to thy barne the
pure cozne / deuided and seuered fro the cockle / and
plucke out of thy Realme all maner occaspon of
sclaundre / what tyme there shal neyther be hun-
d.iiij. ger nor

ger noꝝ pouerte / no necessite of clothing / no diseale /
no dethe / no pursuer / no hurte oꝝ yuell at all / ne a
ny feare oꝝ suspicion of hurte / but than all the bo
dy of thy dere soue heaped to gether in theyꝝ heed /
shall take fructiō and pleasure of thy blessed com
pany of heuen : & they whiche in the meane tyme
had rather serue the tyzannous fende / shall to gy
ther with theyꝝ maister be banyshe and sente a
waye to euerlastyng punishment : And truely
this is the realme of Israhel / whiche whan Iesus
Chyste forsoke the erthe / and retourned agayne
to his disciples / desyred / myghte shortly be resto
red. Than thou madest heuē free and rydde from
all rebellion / what tyme Lucifer with his com
panye was caste out. Soones in the day of dome
and iugment / whan the bodyes shall aryse / thou
shalte departe the sheepe frō the gottes / and than
who so euer hath here with all diligence embraced
the spirituall and goostely realme of the Gospell /
shall be desyred and brought to the / to the enheri
tance of the euerlastyng kyngdome / to þ̄ whiche
thy goodnesse had appoynted them oꝝ the worlde
was made. This fortunate and happy daye whi
che thy sonne Iesus promysed shulde comme / we
thy chyldren good father / greatly desyre / whiche
dwelle here in erthe as outlawes in exyle / sore los
dened with the hugeness of the earthely body / suff
ryng in the meane tyme / many greuous displea
sures / and sorowynge that we be withdrawen frō
thy company / wherof than we shall haue perfyte
pleasure and fructiō / whan face to face we shall
se and

le and beholde our kyng and father / raignyng in
his great glorie. And yet we haue nat this hope &
truste of our owne merites and deserttes / whiche
we knowe verily as none / but onely of thy liberall
goodnesse : whereby it lyked the to bestowe thyne
owne sonne holly for vs / and to sende vs the holy
gooste as pledge and token of this inheritance : &
if it wyll please the also to graunte / that we mape
stedfastly and without any wauerynge / contynue
in thy sonne Iesus : than thou canste nat departe
vs from the company of thy realme : To whom
with that same thy sonne and the holy goost / al res-
nome / honour / and glorie / is due worlde without
ende. Amen.

The thyrde petition.

Et voluntas tua sicut in celo et in terra. O fa-
ther whiche art the nourisher and orderer of
all / whom hit pleaseth thy sonne to acknowledge as
his byetherne / and so he acknowledge all those / &
in pure saythe professeth his name in baptyisme :
Thy childzen here in erthe call and crye to & dwel-
lynge in heuen / a place farre out of all changeable
mutabilite of thynges created / despyng in dede
to come to thy heuely and celestiall company / whi-
che is defouled with no maner spotte of yuell / say-
uyng they knowe well that none can be taken and
receyued in to so great a tranquillite & quietnesse /
but onely they / whiche with busye studie / whyle
they lyue here / labour to be suche as ther must be :
Ther

Therefore it is all one realme / bothe of heuyn and
erthe / laupnge this difference / that here we haue
soze & greuous conflictē wth the fleshe / the worlde /
and the deuyl: and there all thoughē there is no
thyngē that myght minyshe o^r desoyle the welth
of blessed soules: Yet as touchyngē the full perfe
ctian of felicity / there is some maner mysse / whi
che is / that all the membrys and partes of thy
sonne be gathered to gether / and that the holle bo
dy of thy sonne / safe and sounde be ioyned to his
hed / Wherby neyther Christe shall lacke any of
his partes and membrys / no^r good mēes soules
they^r bodys: whiche like wise / as they were euer
here in erthe parttakers of they^r punishmentes
and afflictions: so they^r desyre is to haue them cō
paniōs of they^r ioye in heuen. And they finally in
this worlde go about to folowe the vnite and con
cord of the heuynly kyngedome / whiche all the
tyme they lyue bodily in erthe / as it becometh nas
turall and obedient chyldren / studie with all dili
gence to fulfyll those thynges / whiche they knowe
shall content thy mynde and pleasure / & nat what
they^r owne sensuall appetite gyueth them / ne iu
gging o^r disputyng why thou woldest this o^r that
to be done / but thy nkyngē it sufficient / that thus
thou woldest it / whom they knowe surely to wyll
nothing / but that that is best. And what thy wyll
is / we lerne sufficiently of thy onely begotten &
mooste dere sonne. He was obeydient to thy wyll /
eupn to his owne dethe / and thus he saide / for our
lernyngē and instruction. Father / if it may conue
niently

nientlye / suffre this dynke of my passyon to be
withdrawen from me / howe be it / yet thy wyl be
fulfylled and nat myne, So that than nedes must
man be a shamed, to preferre & set forthe his owne
wyl if Chryste our maister was content to cast his
owne wyl awaye / and subdue hit to thynne.

The fleshe hath his propre wyl and deelyte / whiche
the man naturally despyeth to kepe and folowe.

The worlde also hath a wyl by it selfe : and the deuyl
his wyl / farre contrarie to thynne. For the
fleshe coueteth agaynst the spirite whiche we haue
receyued of the : and the worlde entyseth vs to
sette our loue on frayle and banyschyng thynges :
and the deuyl labourerth about that / that myght
bring man to euell lastyng destruction. For it is nat
inough y in baptisme we haue professed / y we wyl
be obedient to thy preceptes / and there to haue res-
gouned the dyuels seruite / excepte we labour all
our lyfe / to perfourme stedfastly that / whiche we
haue professed : but that we can nat perfourme /
but if thou gyue vs strength / to helpe forth our
purpose : so that our wyl haue no place in vs / but
lette thy wyl fether worke in vs that / whiche thy
wysdome iudgeth and thynerth best for vs. Who
so eueryueth after the fleshely & carnall appetite
they are deede to the / and than nat as thy children.
Yea / and we thy children also / as longe as we are
here bodily in erthe / haue amonge nat a litle busi-
nesse and a do / in benquelschyng the fleshely delite :
whiche laboureth to preuent thy wyl : but graunte
good father / that thynne euery ouercome & haue the
better

better / whether hit lyke the wel pue or dye / or to be
punysshed for our correction / or be in prosperite / to
the entent we shulde gyue the thankes for thy ly-
berall goodnesse. And they folowe and obeye the
will of the deupill / whiche do sacrifice and homage
to idols / whiche sclanderously backbyte thy most
honorable sonne / and for enuye and puell wyll / go
about to bypunge theyr neyghbour in to peryll and
distruction / and so they may shortly waxe ryche /
care nat whether they do right or wronge / and are
all fulfylled with corrupt and vnclene thoughtes.
But this is thy wyll father / that we shulde kepe
both our body and mynde chaste and pure from all
vnclennesse of the worlde / and that we shulde pre-
ferre and sette more by thyn honour & thy sonnes /
thā all other thynges besyde. And that we shulde
be angrey with no man / ne enuye or reuenge any
man / but alway be redy to do good for puell : pe / &
to be content rather with tourmentes / hūger / im-
prisonement / banysshement / and dethe / than in
any thyng to be contrarpe to thy pleasure : And
that we may be able euery day more and more / to
perfourme all this / helpe vs O father in heuen /
that y flēshe may euer more and more be subiecte
to the spirite / and our spirite of one assent and one
mynde with thy spirite. And likewise as now in
dyuerse places thy chyldren / whiche are obedyent
to the gospel / obey and do after thy wyll : so grant
they maye do in all the worlde besyde / that euerye
man may knowe and vnderstāde / that thou alone
art the onely heed and ruler of all thyng / and that
in lyke

in lyke wyse as there are none in heuen / whiche
 mutter and rebell agaynst thy wyll / so lette euery
 man here in erthe / with good mynde and gladde
 chere obey thy wyll and godly preceptes. For we
 can nat effectually and fully mynde what þ good
 lozde wyllst / except it wyll please the to plucke &
 drawe vs therto. Thou comaundest vs to be obe-
 dyent to thy wyll and pleasure / and in dede they
 are nat worthe to be called chyldren / but if in all
 poyntes they folowe and obey theyr fathers byde-
 dyng : but sythe it hath lyked thy goodnes to take
 vs / al though farre vnworthy in to so great an ho-
 nour of thy name : let it please the also of thy gens-
 tylnesse to gyue vs a redye and stedfaste wyll / that
 in nothyng we ouerhippe oꝛ be agaynst that. Whi-
 che thy godly and diuine wyll hath apoynted vs /
 but that we kille and mortify our flesshelye & car-
 nall lustis / and by thy spirite be ledde to þ doyng
 of all good woꝝkes / and all thyng that is pleasant
 vnder thy syght. Wherby þ father mayste aknow-
 ledge vs as thy chyldren naturall / and nat out of
 kynde / and thy sonne as kynde & good bꝛetherne :
 that is to saye / that bothe twayne maye aknow-
 ledge in vs his owne propre benefyte / to whom
 with the holy goost / equall and indifferent gloꝝye
 is due foꝛ euer. Amen.

The fourthe petition.

Panem nostrum quotidianum da nobis hodie. **D**as-
 ther in heuen. whiche of thy exceding goods
 nesse / moost plentuoussly feedest all thynges þ thou
 hast

hast so wonderly created / prouyde for vs thy chyldren / whiche are chosen to dwelle in thy celestyall and heuently house / and that hang holy and onely of thy sonne / some spirituall and goodly fode / that we obeynge thy wyll and pceptes / may dayly encrease and waxe bygger in vertue. vntyll after the course of nature we haue opraigned and gathered a full and pfyte strength in our lord Iesu Christe. The chyldren of this worlde / so longe as they are nat banysched ne out of theyr frendes fauour / all that tyme they take lytell care of their meate and drynke : sette theyr fathers of their tender loue towarde them / make sufficient prouysion for them. Than moche lesse ought we to be carefull or studious whom thy sonne Iesus taughte shulde caste away all care of the morowe meale / persuadyng and assuryng vs / that so riche a father / so gentyll / so lounge / and that had so great mynde of vs / & whiche sente meate to the lytell byrdes / and so nobly clotheth hys lyles in the medowe / wolde nat suffice his chyldren whiche he hath endued with so honourable a name. to lacke meate and bodily appaerle : but all thyng sette a syde that belongeth to the bodye / we shulde specially and aboue all / seke and labour about those thynges / whiche pertaineth and belongeth to thy realme / and the iustice therof. For as touching the iustice of the pharises that sauereth all carnallye / thou bitterly dysppest and setteest nought by : For the spirituall iustice of thy realme / standeth by pure faith and vnfayned charitye. And hit were no great matter or shewe of thy

thy plentie. so fede with breadde made of corne the
bodye / whiche al though it perished nat for hun-
gre. yet it muste nedes dye and perishe win shorte
space eyther by sickenesse / age / or other chaunce /
but we thy spirituall and goosly chyldren / desyre
and craue of our spirytuall father / that spirituall
& celest pall breed / wherby we are verely releued /
whiche be verily and truly called thy children : þ
breed is thy worde full of all power / bothe the gy-
uer and nourissher of lyfe : whiche breed þ bouche
saueth to sende vs downe from heuen / what tyme
we were lyke to haue perished for hunger. For ve-
rily the breed and teachynge of the proude philo-
sophers and pharises / coude nat suffice and con-
tent our mynde : But that breed of thyne whiche
thou sendest vs / restozed deed men to lyfe / of whi-
che who so euer dothe eate shall neuer dye. This
breed releued vs / by this breed we are noryshed
and fatted : and by this we come bp to the perfyte
and full strength of þ spirite. This breed though
day by day it be eaten and distributed to euery bo-
dy of the soule / yet but if thou father dost gve
it / it is nat holsome nor any thyng anapleth. The
blessed body of thy dere sonne is the breed / wher-
of we be all partakers / that dwelle win thy large
house of the churche. It is one breed that indiffe-
rently belongeth to vs all / lyke wyse as we are but
one body / made of sondye and dyuers membyes /
but yet quickened with one spirite : and though al
take of this breed / yet to many it hath bene derthe
and distructyon / for hit can nat be relesse / but to sur-

che as thou reachest hit vnto / mpynglynge it with
thy heuently grace / by the reason wherof hit maye
be hollosme to the receiuours. Thy sonne is verite
and trouthe / trouthe also is the breed and teaching
of the gospell / whiche he lefte behynde hym for
our spirituall fode / and this breed likewyse to ma
ny hath ben vsauery / whiche haue had þ mouth
of theyr soule out of taste / by the feuer of corrupt
affections. But and it wyll please the good father
to gyue forth this breed / than it muste of necessity
be swete & pleasant to the eaters : thā it shal cōfōrte
those that be in trybulation / and plucke by those
that be slydden & fallen downe / and make stronge
those that be sicke and weake / and finally bypnye
vs to euer lasting life. And for as moche as the in
becillite and weakenesse of mānes nature / is euer
redy & apte to declyne in to the worse / & the soule of
man so continually assaulted & laide at with so ma
ny subtille ingyngs / it is expedient and necessarye /
that thou dayly make stronge & herte thy chyldren
with thy breed / whiche elles are farre vnable to
resyste so many and so stronge enemyes / so many
assautes / and so many fearefull & terryble darteres.
For who father myght abyde to be had in derision
of the worlde / to be outlawed and banysshed / to be
putte in pryson : to be fettered and manacled : to be
spoyled of all his goodes / and by stronge hande /
be depriued of the cōpany of his moost dere wyfe
and welbeloued chyldren / but if nowe and than / he
were hartened with thy heuely and gostly breed :
He that teacheth the lernynge of the gospell. he is
he that

he / & gyueth vs forth this breed / whiche yet he
gyueth all in bayne / excepte it also be gyuen by þ.
Many there are / whiche receyue the body of thy
sonne / and that here the worde and doctrine of the
gospel / But they departe fro thens no strongar
than they came / bycause they haue nat deserued
that thou good father / shuldest priuelye and inuisi-
blye reache it forth vnto them. This breed / O
moste benigne father / gyue thy childre euery day /
vntyll that tyme come / in whiche they shall eate
of it / at thy heuenly and celestiall table: Wherby
the children of the realme / shall be fylled w the
plentuous abundaunce of euerlastynge trowthe.
And to take frucion therof / it were a merueillous
felicitie and pleasure / whiche hath nede of none o-
ther thyng at all / neyther in heuen nor erthe: For
in the O father alone is all thyng / out of whom
is ryght nought to be despyed / whiche to guyther
with thy sonne and the holy gooste / repyneste for
euer. Amen.

The fyfthe petition.

Et dimitte nobis debita nostra, sicut et nos dimittis
mus debitoribus nostris. This is thy wpll and
mynde O father in heuen / whiche arte the maker
of peace and sauourer of con corde / that thy chyl-
dren / whom it hath pleased thy goodnesse to cou-
ple and ioyne in thy bodes of one assent: & whom
thou quykeneest w one spirite / & with all one bap-
tisme purgeste and makest cleane / and in one house
of the

of þe churche accompanyeſt / and with the comen ſa-
cramentes of the churche doeſt noyſſhe : & whom
thou haſt indifferently called to the inherytaunce
of the kyngedome of heuen / bycauſe they ſhulde
be of moze ſtrengthe / and ſhulde lyue to gypder in
thy houſe of one mynde : and that there ſhulde be
no ſtryfe or contencion amongeſt the partes and
membres of one bodye / but eche to lyue in charyte
with other : Yet in as moche as they are ſayne to
kepe ſtyll theþ; mortall bodye / it can nat be choſe /
but by reaſon of the wekenelle and fragyle of na-
ture amonge / diſpleaſure & offences ſhall chaunce /
wherby thoughe the clerenelle of brotherly loue &
concorde be nat betterly extyncte and quēched / yet
it is made all ſayne and colde / and lyke in conclus-
ſion to be quenched : Excepte þe father of thy great
gentylneſſe & mercy / ſhuldeſt dayly forgyue thoſe
that euery day offended the : for as often as we of-
fende our brother / ſo often alſo we offende and diſ-
pleaſe the father / whiche comaūdeddeſt we ſhulde
loue our brother as our owne ſelfe / but thy ſonne
knowynge well inough the imbecillite and weake-
neſſe of his membre / ſhewed vs a remedye ther-
fore / gpyng vs ſure hope that thy goodneſ wold
rempite and forgyue vs all our offences / if we on
the other ſyde with all our hert wolde forgyue our
brother / what ſo euery he treſpaceth agaynſte vs /
and this is a very equall and indifferent waie to
optayne ydon and forgyuenelle / whiche thy ſonne
Jeſus hath aſſygned : for howe can any mā be ſo
bolde to deſyre his father to withdawe his reuēſ
gpyng

grynge hande from hym / if he hym selfe go aboute
to reuenge a ppetell offence in his brother / or who
is of so shamelesse boldenesse / that wolde nat be a
fayde to saye to the / **S**lake thy anger / whan he
comynurth in rancoure and malice still towards
his brother : And howe can he surely boost and as
uaunce hym selfe as a membre of thy sonne / whi
che beynge free from all synne hym selfe / prayeth the
to forgiue the theues on the crosse / if he all entan
gled with synne / and a sinner coude nat fynde in
his herte to forgiue his brother / agaynste whom
nowe and than he offendeth : so that amynge vs
it maye be called rather as mutual chaunge of p
done / than very forgiuenesse : that sacrifice is im
pleasant in thy sight / whiche is offered in remem
braunce of displeasure or negligence / of reconcy
lyng his brothers good will. Therefore thy sonne
gaue vs this in comaundement / that we shulde
leane out offryng euen at þe altar / a lye vs a pace
to our brother / and labour to be in peace with hy
and than retorne agayne & offre vp our rewarde :
Too nowe / we folowe that thy sonne hath taught
vs / we endeuer to performe that he hath done / if
thou acknowledge the couenant & bargayne made
of thy sonne / as we dout nat but thou dost / grant
vs we beseeke the / that thyng wherof we had full
hope & trust of thy sonne : Thus he bad vs praye
whan he answered nat a fewe tymes / þ we shulde
optayne what so euer we desired of þ in his name
he made vs bolde to praye to the / vouchesafe thou
by hym / to forgiue those that call vpon the : We as
f knowlege

knowledge our owne imbecillite & feblenesse / wherby
we well perceyue / in to howe shamefull and ab-
hominable offences we were lyke to fall in to / ex-
cept we were preserved by thy gooodnes from gre-
ter synnes: and the same mekenesse thou ledest in
vs / as a remedy agaynst þ pride whiche we shuld
haue ben in icoperdye to haue fallen in dayly: We
offende and falle / to the entent that euery day we
might glorify thy gētylnesse: Graunt father that
we may hartely forgyue our betherne / that whā
we be in peace and vnite amongst our selves / we
may haue the alway mercyfull vnto vs / and if in
any thyng we offende the: amēde vs with thy fa-
therly correction / so that thou vtterlye for sake vs
nat nor disinherite vs / ne caste vs in to helle: ones
in baptisme thou hast remytted vs all our synnes /
but that was nat inoughe / for thy tender loue to
marde vs / but thou hast also shewed a sure & redy
remedy / for the dayly offences of thy chyldren / for
the whiche we thanke thy great gētylnesse / whi-
che vouchesauest by thy sonne and the holy goost
to endewe vs with so great benefytes / to the euer
lastyng glorie of thy moost holy name. Amen.

¶ The syxte petition.

Ene nos inducas in tentationem. O good fa-
ther in heuen / al be it there is nothyng that
we greatly feare / haupnge the mercyfull vnto vs:
and whyle mutuall loue and charite reche with os-
ther / maketh vs thy chyldren of moze strengeth a-
gaynst

gaynst euery puell assaute / yet whan we consydre
howe weake and feyble the nature of man is / and
howe ignozante also we be / whom thy goodnesse
wyl iudge and thynke worthy the continuance /
in thy loue / to the ende of this lyfe / in whiche as
longe as we are / a thousande manner of wayes we
be sterred to fall and ruyne / therfore we can nat be
betterly seker and carelesse: all this lyfe is rounde
about be sette with the dyuels snares / he neuer
celleth temptyng vs / whiche was nat afrayde
with craftie subtyltyes to sette vpon thy sonne Ie-
sus / We call to mynde howe greuouslye the fende
assaute thy seruaunt Job / We remembre howe
Saul was fyrst thy electe and chosen seruaunt / &
within a whyle after cast out of thy sight: We can
nat forgett howe Dauid / whom y calleddest a man
cyn after thyne owne appetite / was drawen to
that great villany of synne / that he mengled ad-
uoutre with mallaughter: We cōsydre howe So-
lomon whom in the begynnyng of his rule / thow
gauest wysedome aboue all men / and broughte to
that madnesse and follie / that he dyd sacrifice to
strange & better goddes: We remembre also / what
befelle the chese and heed of thyne appostles / whi-
che after that he had so balyantly professed / that
he wolde dye with his maister / nat withstandinge
thys forswore his maister. These and suche ma-
ny other / whan we consydre / we can nat but feare
and abhorre the icopardy of temptation / and thy
fatherly loue wolde vs alwaye to be in this feare /
bycause we shuld nat sluggyshe and slothfully

Lij.

begyn

begyn to trust in our owne helpe / but defende and
arme our selfe agaynst every faute of temptation
with sobye temperance / watche / & prayer : wher
by we shulde neither prouoke our enemy / remem
brynge our owne feblenesse / nor be ouerthroned in y
storme of temptation trustynge to thy ayde / with
out whiche we are able to do ryght nought / y suff
rest amonge tēptacion to fall / either to proue and
make stedfast the suffraunce & patience of thy chyl
dren / as Job and Abraham were tempted / or els
by suche scourges to correcte and chaſten our offē
ces : but howe often so euer thou suffrest this / we
praye the thou wylt byng that same temptation
to good and luckye ende / & gyue vs strength egall
to the mouſtenance & weyght of the puelis y come
vpon vs / it is no lyttel icoperdye whan so euer we
be thretned with losse of our goodes / w banyshe
ment / rebukes / imprisonment / with bandes and
bodily turmentpng / & horrible and fearefull deth :
But we are in no lesse perill at all / whan prosperite
to moche laugheth on vs / than whan we be ouer
moche feared with trouble and aduersyte : They
are an innumerable sorte whiche fall on every syde /
some for feare of punysshement do sacrifice to wic
ked deupls / some ouerthroned and astonyed with
puelis and vexaciōs / do blaspheme thy moost holy
name : agayne / some drowned with ouer moche
worldely welthe / sette at noughte and dispice thy
gyftes of grace / and retourne agayne in to they
olde and former fylchynesse / as the sonne that the
scripture speaketh of / whiche after tyme he hadde
spente

spent and reuelled out all his fathers substance/
 by vnthriftie and vnglacious rule/was broughte
 to that misery and wretchednesse / that he enuyed
 the swyne theyr chaffe. We knowe well good fa-
 ther / that our aduersary hathe no power ouer vs
 at all / but by thy suffraunce: Wherfore we be con-
 tent to be put to what so euer ieopardye it pleaseth
 the / so it wpll lyke thy gentylnesse to measure our
 ennemyes assaut as our strengthe / so so though
 we be some tyme in the fyrst metyng to weake / yet
 thy wpsedome in the conclusion wpll tourne hit to
 our welth. So thy most dere and honorable sonne
 was euer wonte to ouercome the deuyll: thus the
 fleshe: and thus the worlde: that whan he seemed
 moost to be oppressed / he than moost specially tri-
 umphed / and he foughte for vs / he ouer came for
 vs / and triumphed for vs: Let vs also ouercome
 by his ensample with thy helpe / and by the holy
 goost / procedyng fro bothe for euer. Amen.

¶ The seuenth petition.

Sed libera nos a malo. O almyghty father /
 it hath pleased thy mere and lyberall good-
 nesse / ones whan we were rydde from synne / to de-
 lyuer vs by thy sonne Iesus Christ / out of the hā-
 des of our mooste foule and vncleane father the de-
 uyll / & to electe & take vs in to the honour bothe of
 thy name: and thyne inheritance: but yet of this
 condicion that all the whyle we lyue here in erthe
 we shulde be in contynuall batell with our enemy /
 f. iij. whiche

whiche leaueth no wayes vnassayed / wherby he
myght drawe and plucke vs agayne in to his po-
wer and authorite / we quake & tremble in herre /
as often tymes as we remembre howe shamefull
a father we had / whan we were thall and bonde
to synne / and to howe wretched and vnhappy in
heritaunce we were apoynted / & howe curysse
and vngentyll a mayster we serued : & we knowe
well inoughe / his obstinate and frowarde malpce
and puell wyll / whiche alwaye layeth wayte and
lyeth redy bent to our destruction / nat onely with
violence and stronge hande / but also with traynes
and subtile wyles / he neuer slepeth nor resteth /
but alwaye rōneth bp and downe hyther and thys
ther lyke a raucnous lyon / lyeng in wayte / schyge
and huntynge aboute / whom he may deuoure.
Merely father he is farre vnlyke the / for thou arte
naturally good and gentyll / thou carpest home as
gayne to the flocke / the wanderynge and stryenge
shepe : thou curest and makest holle the sycke and
scabbed shepe / and releuest the deed / ye / and thynne
enemys also / & blasphemers of thy holy name
thou preuentest with thy loue / and callest mooste
graciously to cuerlastyng hylthe : But he of an vn-
reasonable and vnsacyable hatreded towarde vs /
whiche neuer dyd hym displeasure / labourerth / &
gothe about nothyng elles / than to bynge with
hym as many as he can in to destruction : It is a
signe and a token of an excedynge malpce / one for
nought & without any comodyte of his owne / to
endeuer to destroy hym of who he was neuer wro-
ged /

ged / but this euyⁿ with his owne hurte thapteth
those hurt & domage / whom thou hast take a syde
bnder thy protection : thou madest hym nat suche
but he fylle in to this great malyce / after tyme he
begon to stande in his owne conceyte / and refused
to be subiecte and obedient to thy maiestie : wher
foze he beyng pricked all with enuy / by craftye bes
segyng / entyled to destruction our fyrste progenys
tours / enuyenge them the ioyes of paradys / for
as moche as he had depriued hym selfe of þe glad
nesse and myrth of heuen / but now he is of farre
greater enuy / bicause thou cariest them out of pas
radys in to heuen : and where as they were afore
a poynted to dethe and damnation / thou by rea
son of the fapthfull trust whiche they haue put in
thy sonne Iesus / callest the to everlastyng blyss :
and also / that thou tourneste his owne malyce in
to the encrease of thy glorie and our helthe : wher
foze though he nat without a cause / he is of many
to be feared : yet thy goodnesse dothe conforthe vs /
whiche is able to do moze to our helthe and salua
cion / than all his malyce to our destruction. We as
knowlege our owne imbecilite and feblenesse / but
yet we feare nat our ennemyes assaute / whether
we lyue or dye / all the whyle we deserue to haue þe
our protectour and defender / we feare no destruc
tion of that yuell and wycked deuyll / all þe whyle
hie is our chaunce to sticke to hym that is so good.
These despyres and petitions of thy chyldren / O
immoxtall father / if they be good & after the forme
and order apoynted of thy sonne Iesus / than we
nothyng

nothyng my trust but that thou wylte perfoyme
that whiche we desyre of the. Amen.

Thus endeth the position of the Vater noster.

Imprinted at Lodon in Fleetestrete, by Tho:

mas Berthelet, printer vnto the kynges

mooste noble grace dwellynge

at the signe of Lucrece.

Cum privilegio.

